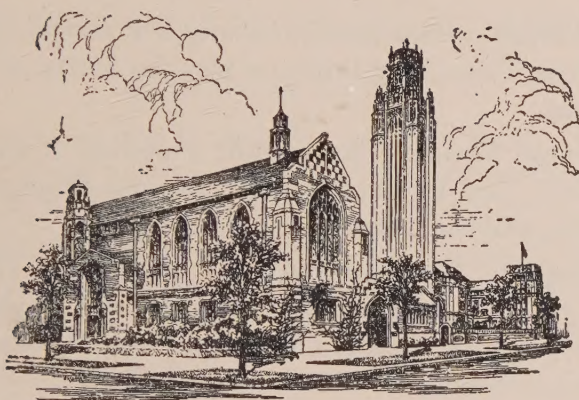


Volume XXXIII

MARCH 1943

Number 2

The Chicago Theological Seminary REGISTER



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FACTS ABOUT MINISTERS' WEEK

February 1-5, 1943

ATTENDANCE: 215. (This number actually registered. Many more attended the public lectures.)

STATES REPRESENTED: 20—Illinois first, with 70; Michigan second, with 24; and Iowa and Wisconsin tied for third, each with 20.

DENOMINATIONS: 17—Congregationalists first, with 145; Presbyterians second, with 16; and Methodists third, with 14.

FEATURES: *Alden-Tuthill Lectures*, "Practical Christianity in These Times," by Professor Douglas Steere, of Haverford College.

Afternoon Forums, "Some Basic Problems of the Post-war World." Led by President Palmer and Professors Pauck, Spinka, and Manshardt.

Workshops: "Strengthening the Faith and Life of the Church," led by Professors Williams and Snyder; "Community Responsibilities of the Church in Wartime," led by Professor Samuel C. Kincheloe.

Special Interest Groups: On college campus problems, led by Ralph Hyslop; on missions, led by Harold Matthews.

Classes conducted by President Palmer and Professors Scott, Pauck, and Spinka.

Religion and Art Demonstrations: Drama, Choir, Radio Workshop, and Photographic Exhibit of the Arts Guild of the Congregational Christian Churches.

EXPENSES: Everyone paid his own expenses, including travel and hotel bills.

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The Chicago Theological Seminary **REGISTER**

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational-Christian Ministers of the Middle West*

FRED EASTMAN, *Editor*

VOLUME XXXIII

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THE FELLOWSHIP OF SILENCE

By DOUGLAS STEERE

[*The following is an excerpt from Dr. Steere's second Alden-Tuthill lecture as it was delivered in the University Church of the Disciples on Wednesday evening of Ministers' Week. Dr. Steere is Professor of Philosophy at Haverford College and author of "Prayer and Worship." His lectures drew large audiences in spite of most inclement weather and icy sidewalks. His theme for the three lectures was "Practical Christianity in These Times." The first dealt with "The Saint and Society," the second with "The Church as a Christian Fellowship," and the third with "Christian Sources of Power." Most of the material in these lectures will appear in book form, probably within the current year. The exact title of the new book is not yet determined.*]

THERE are certain steps toward making a free church like the Congregational church into more of a Christian fellowship—steps that are not new to you but that are worth reviewing before concluding this lecture. I recognize that within such a church as yours, where the local autonomy is as great as it is, there is as wide a variety of religious emphases as there are pastors or local congregations. Hence, no one would ever presume to prescribe for the whole church. On the other hand, it would seem to be a reasonably sound generalization that your spiritual mission

will not be carried out primarily through liturgy. If it is a matter of liturgy—and some persons seem to have a deep need for this kind of nurture—then the Roman or Greek or Russian Catholic churches have no rival. . . .

In the matter of the free church deepening its less formal corporate worship, I have long wondered why the Quakers have continued to be almost the only free Christian group to enjoy the soul-moving exercise of corporate silence. This precious exercise when a group has been schooled in its use can bring a state of inward openness to God's presence that

spoken words but rarely induce. Years ago in New Zealand, Cyril Heffer, an Episcopalian of broad sympathies, sought to develop a movement among the Protestant churches in the British Empire which he called "The Fellowship of Silence." It was an effort to share this use of private and corporate silence widely within the Protestant churches in an attempt to share in the experience which for centuries the Friends had enjoyed. His book by that name is still a vital source book on the use of private and corporate silence.

There is no intention here of suggesting that nothing but silence be used in the corporate service of worship. But if at some point in the service, there could be a period of at least ten to fifteen minutes' duration for the healing of the soul, I believe it would restore to the free-church service the attentive waiting on God that is really the genius of their simple service. I believe it would do far more than all the improvised altars and feeble free-church bows to liturgy to turn the attention of the service back to real worship and take the focus of it off the pulpit and the preacher and the spoken word and place it upon the word that is spoken by God in the soul of a man. Now let there be no mistake about my meaning. God can and does frequently speak in the souls of the congregation while the minister is preaching or praying, and great preaching and great public prayer are always to be measured by whether or not this takes place. But there is also the word that God may speak directly in the corporate stillness of the waiting congregation. There is a sense of inward fellowship created in this silence when it is real that seems to come when each is known to the other in that which is eternal.

A number of persons have told me how much they get out of the Episcopal church's early communion service, not from the sacraments alone, but from the

silent preparation and the unhurried silence on their knees when they have returned to their pew. But the free church can never use such silence in its worship and cultivate the devotional mood that so many appreciate in a liturgical church service unless it really trusts what God can and will do in the silence, and unless the silence is prolonged enough to let God work. The travesty of this is the stingy little "let us have a moment of silence" that is followed by thirty seconds of tense, strained nothingness, a few audible sighs, and concluded by the minister quickly inserting some audibly spoken sentiment of a pious nature.

Preparation for this silence in a principal church service would have to be preceded by at least several months of instruction, study, and practice in a small circle or circles of interested members until there is at least a good nucleus of those who have begun to prize it and to feel at ease in it and perhaps by some sermons that would help interpret it to the larger group. The Smith College vesper service, by years of persuading the whole congregation to linger after the sermon for ten minutes of quiet organ music, has prepared their group so well for the silence that one would not be at all hesitant to try it there. To move into a complete silence there would be natural. The best point at which to place the silence, however, is not necessarily after the sermon. The minister might find all that he meant to say being considerably revised in the course of such a corporate period of silence if it preceded his sermon. But, whatever the point in the service, the period must be ample, it must be prepared for, and God must be trusted.

One helpful means of getting a nucleus group of members of the congregation over the first inertia of traditional shyness in regard to the use of silent worship is to revive the use of the age-old spiritual con-

ference or retreat that has been such an important means of quickening the inward sensitivity of the Catholic laity in such a country as Germany in the period just preceding the Nazi domination. In the year 1932, over fifty thousand German Catholic laymen spent a long week end in some monastery or retreat house in prayer and meditation and under spiritual instruction.

There is nothing in this movement that is the unique property of one Christian communion. A new type of retreat that includes a rigorous program of silence, of spiritual instruction, and of manual work has much to commend it. I have shared such experiments in the last twelve months both with college students and with older persons, and, when properly directed, I have great confidence in their power to release in the free churches a deeper level of personal dedication and of real Christian fellowship than they at present enjoy.

Francis de Sales would never think of preaching a course of Lenten sermons without an eight-day retreat to get himself ready for them. When both the clergy and the laity of the free churches discover their real needs, I suspect that the religious Chautauquas, called conferences, which they at present indulge in periodically will give way to a more simple diet of silence, manual work, and spiritual instruction.

A further aid to deepen and extend the church as a Christian fellowship is through the growth of little friendship groups among members of the church. These could scarcely be called "organized" groups at all, and any hint of formally "promoting" them dooms them to failure before they begin. Yet a concerned minister who knows the needs of persons in his group can often help them to find one another, and the fellowship of a common meal in one another's homes and a quiet

evening's conversation on one another's deepest concerns may meet a need that nothing else in the church can supply. They must not be a burden but a privilege, and my wife and I, who have been members of several such fellowships over the last six years, have been richly rewarded. A few friends have dined together perhaps once a month and have then spent the evening talking, at first a little hesitantly, but later with increasing freedom, of those things which the life we are trying to live is feeding on, or being sharpened by, or being eaten away by. One or another has often sought the judgment of the group concerning matters of vocation and of plans of the future. We have built natural and enduring and really inward fellowship out of these occasions that have also been gay, joyous times together.

Two of my friends who are ministers, Allan Hunter and Owen Geer, are both members of such an inner-fellowship group in their own churches that has finally come to be made up of the little inner group of laymen who share the leadership of the church with them. These men and women meet each week, and, after a long period of silent worship together, they talk over freely their spiritual concerns and the concerns of the church.

It is no wonder that each of these men feels a freedom and strength about the life of their churches, for they no longer carry them alone. Now they have become fellow-workers in a truly free church. Every important decision is taken into the silence and has its issues formulated for the church by this group. The minister still carries them out. But when the Los Angeles citizenry wishes to oust Allan Hunter from his church because he is a pacifist, or when Mr. Ford's public relations department brings pressure to bear upon the Ford employees who are in Owen Geer's church to drop him because of his

well-known sympathies with the C.I.O., this is no longer a personal matter. There is a fellowship which is involved, and both men have found that the fellowship's response to these demands revealed a level of creative confidence in their common task that surpassed their best hope.

Teresa of Avila wrote in her *Life*¹ of her longing for such a group:

I should be very glad, that as in these days men meet together to conspire against the Divine Majesty, and to propagate wickedness and heresies, so we five who at present love each other in Christ should also endeavor sometimes to meet together for the purpose of undeceiving each other, for conferring on the means of reforming ourselves, and of giving God the greatest pleasure. For no one knows himself so well as they who see us, provided they truly love us and are anxious for our advancement.

The high percentage of nervous breakdowns among clergymen indicates that their isolation and professional holy-man status in the eyes of the community is spiritually, psychologically, and socially unnatural and vicious. In a free church its day has passed. When these fellowship groups increase sufficiently in quality and number so that the church can adopt the Quaker goal of the "abolition of the laity" by making all members responsible ministers of God, even though all this

ministry be not vocal in character, a condition of health will appear.

I can even conceive of an economic situation where the free-church minister may have to earn all or a part of his living outside the church and where he would continue as one of a fellowship group who would share responsibility for all the tasks of the church and might even share with him some of the responsibilities of conducting the corporate worship and preaching. I do not consider this a calamity for a genuine free church nor for a free-church minister. It might, on the contrary, sweep the free church with a profound revival of its initial fellowship.

The blows against the church today are heavy. But they will not destroy her. Theodore of Beza's reply to the threats of the King of Navarre come back to us:

Sire, it belongs in truth to the Church of God in whose name I speak, to endure blows and not to inflict them. But it will please your majesty to remember that she is an anvil that has worn out many hammers.

Yet if these blows might draw the free church of Christ into the matrix of a deeper Christian fellowship, might draw them to the source where, like spokes in a wheel, they grow closer to one another as they approach the center, and might lay on them the burden of the world's suffering, then we might bless the hammer and know that it struck to our healing.

¹ Trans. J. Dalton, p. 153.

TWO VIEWS OF THE BRITISH EMPIRE

By WILLIAM A. IRWIN AND CLIFFORD MANSHARDT

[If our Alumni could be with us these days they would hear from our Faculty many a discussion of current issues. After the fashion of teachers in free institutions, they do not always agree. That makes the discussions all the more exciting and stimulating. One of the issues most earnestly debated recently concerns the British Empire and especially its relation to India. We present here brief articles on this subject by Canadian-born William A. Irwin, our Professor in Old Testament Language and Literature, and Dr. Clifford Manshardt, who, after graduation from C.T.S., spent twenty years in missionary work in India and has now returned to Chicago as Director of the Bethlehem Community Center and Lecturer on Missions at the Seminary. Neither writer saw the other's article before publication.]

PROFESSOR IRWIN'S VIEW

THE principal of the college where I taught for eleven years has attained some prominence in the work of the English-speaking Union. Recently he confessed to me that he is deeply pessimistic over its prospects. Yet the Union seeks merely a cordial understanding and friendship between the English-speaking democracies. Astonishing, is it not?

The personal newspaper of a prominent mid-western senator carried a little ago, blazoned across its front page in highly classic English, the threat "We Have Got To Fight Churchill Too."

A younger friend of mine, a graduate student in divinity, suffers a strange drawn expression about his eyes if ever I express any opinion or venture any fact favorable to the British Empire. His whole demeanor says eloquently what he is too polite to put in words, "What moral depravity, what denial of honest thinking that one should suppose there is any good in that monster of iniquity, the British Empire."

If such random scraps of fact are at all indicative of American thinking, then the principal has good reason for his pessimism.

But further, if Britain, and specifically British imperialism, are even approximately of the sort these folk evidently believe, then there exists no basis for friendship—unless someone should demonstrate that American imperialism is of the same sort, and thus the two could associate as equal rogues in a common iniquity!

One who like myself has spent most of his life in a British dominion and then comes to live many years in the United States is in a position of peculiar advantage for interpreting the meaning of British institutions and the British organization of peoples. The former provides a broad basis of fact not otherwise readily obtained; and life in the American republic compels an objective attitude and an appraisal of both British and American history and, indeed, of the entire *raison d'être* of any national loyalty.

It would be of doubtful value to attempt at this time a sketch of the rise and development of British territorial holdings. It suffices that at present the British Empire consists of three types of political administration: the independent democracies, the colonies, and India. A fourth class might be made for the pro-

tectorates, and a fifth for the mandates, but the League of Nations is at the moment inactive, and it is convenient to group these along with the colonies, with which their administration has closest affinities.

THE DOMINIONS

The British dominions are the matured result of the colonial system. They began as colonies but gradually achieved more and more control of their own affairs. An important epoch in Canadian history is typical; it is frequently referred to as "The Struggle for Responsible Government." But the next step in the process was the association of groups of regional colonies in federal unions with complete responsibility for their own government within a constitution largely worked out by their own leaders. For external affairs, however, they were still dependent on London. This is the relationship made famous by Kipling in his poem that has Canada say,

"Daughter am I in my mother's house,
But mistress in my own."

But a further step was taken when in 1931 by the Statute of Westminster it was recognized that Great Britain and the dominions constitute "autonomous Communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs." The erstwhile colonies had matured into independent nations with full sovereign rights but bound together by intangible bonds of sentiment which to many outsiders are a political absurdity, but in two terrible trials within our own times have shown themselves more powerful than brute might and military regimentation.

THE COLONIES

In this sketch the story of the present colonies is also told. For this group of

some fifty different governments scattered around the world, with a population of about sixty million, are at various points along the same road. That they are *traveling* the road and not merely stagnating in bureaucratic rule is apparent to the visitor who sees, as I did in Palestine, how the native population are given positions of responsibility and drawn into the administration of their own lands. It is evident, too, in official pronouncements such as the recent statement by the Secretary for the Colonies that

in the first place we must, as long as we are responsible, give them good government. . . . We must, in the second place, be training the people of the Colonies for ultimate self-government, and that policy we are pursuing steadily, persistently and faithfully.

The fact that responsible government does not exist is of minor significance, as also that these regions and peoples are ruled by men generally of another race, with responsibility not to the people they govern (except in the moral sense) but to the British Parliament. For one must weigh seriously the fact that the withdrawal of British administration would not give place to a capable native government but to confusion and perhaps to chaos. Even if we concede for the sake of argument that imperial rule is wrong and that the British should never have entered these lands, yet the issue is academic; for the fact is that they *are* there, providing the only stable government at present possible.

When I was a boy in a common public school in the back country of Canada, it was constantly reiterated into my consciousness, "Wherever the British flag flies there is justice!" It is a claim that may well provoke some to scoff. To tell the truth I have done a bit of scoffing myself on occasion. But wait! Surely it is of profound significance that British boys the world over are trained in the belief that their loyalty imposes upon them an

ideal of justice. Further, are we to scoff at the claim that the American republic is the "sweet land of liberty"? How easy it is to ask, What liberty is there for the Negro, for the "poor white," and the sharecropper? What sort of freedom do the miners of West Virginia enjoy? What did it all mean to the army of unemployed that continued until the artificial demands of the present crisis drew them again into industry or to their draft boards? And what does democracy mean to any of us here in Chicago exploited by unscrupulous political machines, by racketeers that continue to defy the law, and by heartless "interests" that exact their pound of flesh every time we sit down to a meal or go into our homes or do any one of the thousand things that are the minutiae of everyday life? Is it any more unpleasant to be exploited by a despot than by a crook?

Yet notwithstanding all this and all it represents, I should be first to rebuke the scoffer. Imperfect as is its expression, the ideal of liberty is a vital and compelling power in this country. It is eminently fitting that the Statue of Liberty stands at the doorway of the land. One understands the American people, not in a catalogue of its sordid distortions of right, but in its service of the maturing ideal of liberty. My one reservation is that I wish heartily Americans would not talk and think as if human liberty had its birth in 1776, or even in 1620. That is a striking and profoundly true couplet in the well-known pilgrim hymn of Leonard Bacon; he says,

Laws, freedom, truth and faith in God
Came with those exiles o'er the waves.

"Came with" them. Indeed!

INDIA

India is for many Americans the sore spot in British imperialism, standing, so they believe, as a symbol and manifesta-

tion of heartless exploitation. But any fair appraisal of the situation compels the recognition that Britain has done much for India; and, notwithstanding the claims of Pandit Nehru, it is doubtful that India could or would have done them itself. Further, the history of the inception of British rule absolves Britain of "imperialism." They did not desire territory, but quiet trade. Political responsibility was practically forced on them by pressure of circumstances. Its alternates were a continuance of the terrible chaos that existed for twenty years under so-called native rulers or exploitation by other European powers. A free and peaceful India was out of the question. On this background one of the great boons of British rule has been peace and order. And for the first time in all history India has been united and has developed a sense of its oneness. The British have given, too, a system of law courts of a high order and a standard of justice that recognizes all men as equal. The construction of great systems of railways and irrigation works that have practically eliminated the age-old dread of famine suggest a practical side of British administration into which we may not now go.

Yet granting all this, the political situation rankles in the minds of critics. But the fact is that all which I have said above about British imperialism applies, *pari passu*, to the Indian problem. The one essential difference for our present purpose is that India has now reached a point where self-rule is a reasonable demand and expectation. There exists an impressive series of official pronouncements across two hundred years of British administration expressing a sense of responsibility for the welfare of the Indian people and a determination to rouse them to participation in their own affairs and to ultimate self-government. And the troubles that have become sadly familiar in recent years are not due to any unwill-

ingness to grant Indian freedom, but they arose because Indian national consciousness and development outstripped the advance of democratic government. For this tardiness British people bitterly criticize their government. But whatever the mistakes of the past, the Cripps mission of last spring offered India full "dominion status" at the close of the war. And it will be unnecessary to repeat that this means, as Cripps publicly stated, full national sovereignty with power to cut adrift from British association, if the Indian people so desire.

But the offer was rejected! The Congress party, the most powerful political party of India though having a membership of not more than two million, demanded instead that an Indian government be set up at once, and that the post of defense minister be given to an Indian. The British government took the position that the demands were impossible. The first would entail rule by political cliques, since no constitution existed or any reasonable possibility of holding a general election at this time; the second meant a dangerous upheaval of a vital process of government at a time when the Japanese were at the very borders of India. What actually motivated the Congress party it is impossible to say; the impression of observers was that at one moment they were very close to acceptance. Certainly their rejection was not due, as many Americans believe, to a dilution of the British offer under cabled instructions from London, for the Secretary for India stated categorically in his broadcast of October 20 that nothing of the sort ever happened. No one outside the Congress party seems to know how much influence was exerted at the last by Mahatma Gandhi, nor what it was. But in the light of events it is provocative of serious thought to turn to his utterance published in his newspaper, *Harijan*, in its issue of May 24. He says:

The beauty and the necessity for the withdrawal would be in its being immediate. . . . Under my proposal they [the British] have to leave India in God's hands—but in modern parlance to anarchy and that anarchy may lead to warfare for a time or to unrestrained dacoities [brigandage]. From these a true India will rise in the place of the false one we see.¹

IMPORTANCE OF AMERICAN UNDERSTANDING

But why should my former principal be pessimistic, granted he should be correct? May not Britain and America go their different ways and agree to disagree? The answer must be an emphatic negative. Down that road lies ruin, black and abysmal, for all of us. I shall but quote the opinion of many thoughtful Americans if I venture to say that this country's refusal to enter the League of Nations carried in it the germ of the horrors we are now suffering. May God have mercy on the persons or groups who for any reason entail the guilt of another, but worse, cataclysm when a new generation of youth are ripe for cannon fodder! But the problems of our compact new world are stupendous. They can be solved only by the practical application of Christian principles. If the two great powers which in their deepest aspirations actually honor those ideals, though their service of them is equally imperfect, are to be sundered by misunderstanding and suspicion and to work at cross-purposes, then the future is full of menace.

I realize that in writing for the REGISTER I am addressing a group of Christian ministers, present and prospective. But Christianity imposes severe demands on our thinking as well as on our conduct. The Christian "thinketh no evil." I presume that means, in part at least, that he will tolerate neither in himself nor in others the tendency to believe evil until it is established by indisputable evidence.

¹ Quoted from T. A. Raman, *What Does Gandhi Want?* (Oxford University Press, 1943).

The Christian is the mortal foe of bigotry. Further, he realizes that his ultimate loyalty is not to group or race or nation, but to Christ. He must transcend the prejudices and presuppositions, perhaps bigotries, of his group, even of his own upbringing, and keep his heart fixed in a realm where only truth and right rule.

Briefly, the Christian must always be fair in his judgments, whoever is concerned, and must insist on fairness. I cannot believe the British, whether as government or as private individuals, ask more of American thinking. But they do ask this. And Americans are justified in expecting the same from Britain.

DR. MANSHARDT'S VIEW

The economic motives for nineteenth-century imperialism were found in the financial returns which colonies brought both to the mother-country and to her private investors. The nineteenth century saw England wresting concessions from China, strengthening her lines in her previously acquired territories, and bringing approximately a third of Africa into the imperial orbit.

The British Empire, at the beginning of the present war, comprised about one-fourth of the land surface of the globe and about one-fourth of the world's population.

Although I have used the term "British Empire" as an all-inclusive term, technically the Empire consists of Great Britain and its colonial empire, *plus* India; while the "British Commonwealth of Nations" is the term applied to Great Britain and the self-governing dominions of Canada, Australia, South Africa, New Zealand, and the Irish Free State or Eire.

THE DOMINIONS

The self-governing dominions, or the Commonwealth, represent a process of political evolution. Each dominion is nominally under a governor-general sent out by the king, but in reality is governed by ministers responsible to elected assemblies. Save for certain restrictions in foreign policy, the dominions may be said to approximate independent states.

A series of imperial conferences during

the years have helped to clarify dominion relationships. The conference of 1926 was particularly significant because it declared (Balfour Declaration) that the dominions, together with Great Britain, are

autonomous communities within the British Empire, equal in status, in no way subordinate to one another in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.

The Statute of Westminster, passed by the imperial Parliament in London in 1931, is the written charter of dominion relationships. Each dominion is granted the right to follow those policies which are most in accord with its own interests, regardless of the policies pursued by other members of the Commonwealth. The Commonwealth is bound together, not by common law, but by common allegiance to the crown. As king of Canada, for example, His Majesty King George VI may upon the advice of his Canadian ministers accept a policy which is diametrically opposed to a policy which he accepts as king of South Africa.

THE COLONIES

The situation in the Colonial Empire is quite different. There are crown colonies in which there is an approximation to responsible government. There are other colonies in which both executive and legislative powers are vested in the governor

alone. In no colony is the legislature superior to the executive.

Whereas a certain unity runs through the Commonwealth, the Colonial Empire is simply a collection of British dependencies, scattered about the world, which before the war occupied about two million square miles of territory and had a population of about sixty million people. These figures do not include India, because India stands in a special relationship to Great Britain—the secretary of state for India in London being responsible to the British Parliament. The greater part of the Colonial Empire is tropical, and about four-fifths of the area lies in Africa. The population is predominantly colored.

INDIA

To understand what is happening in India today it is necessary to go back to 1885, the year of the founding of the Indian National Congress. Although the Indian National Congress is today known the world over as the majority political party, led by Mahatma Gandhi, the Congress in its initial stages was simply a common platform—a debating society, if you please—where representative Indian leaders might meet from time to time to discuss in a purely unofficial manner the outstanding problems of India.

It was in the early years of the present century that India really became politically conscious. Lord Curzon was the viceroy. An exceptionally able man, he was endowed with many gifts, but he seemed to lack the one gift which is essential to a truly great leader—the gift of imagination—and never seemed quite able to understand the point of view of the Indian people.

The crisis came in 1905. For some time it had been recognized that Bengal—the province in which the city of Calcutta is located—was too unwieldy for the best

administration. The majority of the people of Bengal, however, were closely united racially and strongly opposed to the division of the province. Disdaining any attempt to educate popular opinion, Lord Curzon arbitrarily divided Bengal into two equal parts. A storm of protest arose from all sides. Even the conservatives began to question the good intentions of government, and voices began to demand the use of other than ordinary political methods to bring about the redress of grievances. The breach between government and people widened; repression was met by acts of violence; the cult of the bomb came into being; and fear and confusion walked abroad.

[EDITOR'S NOTE.—Dr. Manshardt here traced the series of attempts by the British government, on the one hand, and the Indian Congress party, on the other, to bring peace and order out of these ever growing conflicts from 1909 to 1935. Highlights in this series included the Morley-Minto reforms, the Home Rule scheme, the Montagu-Chelmsford Reform Plan, the repressive Rowlatt Bill, the Amritsar massacre, the rise of Gandhi, his civil disobedience campaign, his trial and imprisonment, the Simon Commission survey, the two Round Table conferences, and the Reforms Act of 1935. The last named, put into practice in 1937, came nearest to effecting genuine co-operation between the British government and the Indian people. Under it the Congress party, headed by able leaders, secured majority seats in eight out of eleven of the provincial legislatures.]

The situation brought forth an amazing exhibition of good will, on the part of both the English and the Congress. Men who had a few months before been in prison now became the responsible ministers of government and had as their subordinates those who had been their jailers. To the credit of both sides, it must be re-

corded that the new arrangement was carried on with a minimum of friction and with the welfare of the country taking precedence over individual differences.

With the accession of the Congress governments, ancient India cast off her senility and moved forward with the rapidity and confidence of youth. As the people's government, the chief concern of the Congress ministries was the welfare of the people, and very few vital interests escaped their notice.

Since in India there are less than fifty cities with over ten thousand population and over seven hundred thousand villages, the new governments made every effort to strengthen democracy by improving local self-government and by encouraging local bodies to assume more and more responsibility for the conduct of their affairs.

Ninety per cent of the population of India lives in the villages, and 72 per cent of the people are directly dependent on agriculture for their existence. The average annual income of the Indian farmer is estimated at about fourteen dollars per year, as against an essential expenditure of fifteen dollars for bare necessities. The estimated indebtedness of each member of the rural population is seventeen dollars. The most important man in rural India is the money lender, demanding from 50 to 300 per cent interest.

The Congress governments attacked the rural problem boldly, introducing schemes for improved agriculture; organizing co-operative credit societies for agricultural purposes; providing facilities for land mortgage banks; and passing provincial debt conciliation acts, whereby long-standing debts, at high rates of interest, were scaled down by mutual agreement, settled by government, and allowed to be repaid over long terms at low rates of interest.

The provincial governments faced

squarely the perennial dispute between landlords and tenants, endeavoring to protect the landless agriculturists from the exploitation of the absentee landlords.

They came to grips with the problem of primary education, seeking both to establish more schools and to relate these schools more closely to Indian village life.

The Congress governments saw clearly that if India is to take her proper place among the nations, she must be a literate nation. Faced with the fact that but ninety-five persons out of every one thousand are literate, and that only twenty-five millions of India's three hundred and fifty millions can read and write, the ministers in every province endeavored to work out schemes of mass literacy.

It was my privilege to serve as chairman of the Bombay Provincial Committee, charged with the task of working out a scheme to make the Province of Bombay literate. And it was my further pleasure to see over twenty-five thousand adults become literate in Bombay City alone in the course of a single year.

The Congress ministries were strongly committed to prohibition, even though British officialdom opposed it on the ground that it would mean a loss of vital revenues. And unlike some Western countries, in getting rid of liquor-shops, the Indian government attempted to provide a chain of government workingmen's clubs as substitutes for the saloon.

In addition to undertaking immediate programs of action, the Congress governments set up a National Planning Committee, divided into numerous subcommittees, to plan and co-ordinate the economic and social life of the nation. Hundreds of able Indians who had never before attempted to think in national terms were enlisted in this program.

While European nations were lamenting the decadence of democracy, ancient

India was experiencing a renewal of democracy, and the social climate was so exhilarating that it was good to be alive.

Then came the war. England declared war on Germany on September 3, 1939, including India in the declaration, but without consulting the functioning governments in India.

[EDITOR'S NOTE.—Dr. Manshardt described the collapse of the co-operation between the British government and the Congress and the seesaw of efforts to re-establish it, culminating in the failure of the Cripps mission in 1942.]

The breakdown of the Cripps negotiations was the signal for a fresh campaign of civil disobedience, with a consequent slowing-up of the war effort and the generation of new hatreds.

Majority public opinion in England feels that Britain has acted quite magnanimously toward India. Majority public opinion in India regards the Cripps

proposals as another half-step, with no guaranty that once the war is over the proposals will actually be carried into effect. Britain is pained that India questions her good faith. Many who have observed the Indian scene over a period of years feel that there is considerable ground for India's questioning. Reform schemes have been put forward, but always with such safeguards as to make the reforms more illusory than real. The last word has rested, and still rests, with the viceroy. The veto power can still override the will of the people.

To one who has seen British and Indian co-operation at its best, the present situation is tragic. The setback to democracy in India is more than a British domestic problem, for unless we—Americans and English—who claim to be democratic nations are successful in setting our own houses in order, our professions of democracy will carry little weight.

RADIO REPORT CARD

By EVERETT C. PARKER

[Mr. Parker is a member of the class of 1943. He came to the Seminary with a rich background in radio experience both as script-writer and as station-manager. For the current academic year he has been awarded the Curtis Research Fellowship for further studies in the field of religion and radio.]

TWO years ago the Seminary became interested in religious radio broadcasting. By that time radio had already entrenched itself as one of the most powerful forces in American life. Radio men enthusiastically averred that it had twice been the deciding factor in electing a president of the United States. They could prove by statistics, checked and double checked, that each week radio was selling prodigious amounts of soap, cigarettes, cosmetics, gasoline, breakfast foods, soft drinks, and

patent medicines. It had made the Metropolitan Opera a "must" in hundreds of thousands of American homes. It was furnishing America with a "quick-lunch" news service that was putting the newspapers to shame for its speed, accuracy, and ingeniousness of presentation.

Radio was also doing something for religion. Just what nobody seemed to know. The Seminary set out to try to find out. Professor Fred Eastman was granted a three months' leave to make exploratory studies in New York of religious

radio programs originating there. His work in the East was followed by a survey of religion on the air in Chicago, reported in the REGISTER of January, 1942. The survey showed that the sixteen commercial stations in Chicago broadcast seventy-seven religious programs each week, devoting 2.9 per cent of their air time to this type of work. Fifty-four of these programs are heard on Sunday, and seventy of them are predominantly devoted to sermons or other types of addresses. The great majority of the Protestant programs are presented by organizations which profess fundamentalist doctrines.

The Chicago survey was followed last summer by a check survey made in Portland, Oregon. Portland programs closely paralleled those of Chicago. Religious programs were overloaded with talk, and Protestant programs were largely fundamentalist in character. Religion on the air in Portland was further handicapped by the fact that some of the better network programs, such as Radio Pulpit, do not reach the West Coast because of the time differential.

From the results of the surveys it seemed obvious that religious organizations which use radio were not taking full advantage of the possibilities offered by this medium. They were trying to fit the established pattern of the traditional church program—i.e., sermons and services—to a new field which offers a number of unique methods for the catching and holding of public interest. The surveyors recommended to religious organizations that they revamp their radio policy to take advantage of the tested techniques which were being used successfully by commercial broadcasters. We suggested that some of the talk programs be replaced and augmented by programs of great religious music, round-table discussions, dramatizations, newscasts, inter-

views (here is "testimony" in a new guise), and even quiz programs.

Not satisfied just to sit back and give advice, the Seminary decided to experiment with religious programs based on its own recommendations. In initiating this work the Seminary had two aims in view. It hoped, first, to aid local churches which are offered time on the air and which do not have the resources to produce top-flight programs which will catch and hold listener interest. Second, the Seminary hoped to point the way to the production of religious programs which would at least equal commercial shows in quality and listener appeal.

A radio workshop was set up this fall under the direction of Professor Davis Edwards with Professor Eastman as editor of the Seminary scripts. It is now producing fifteen-minute transcribed programs which have already found an outlet over fourteen radio stations in the Middle West. These programs are designed to bring alive to the American public some of the great personalities and the great messages which have made the Christian religion a living force in the lives of men and to show how the Christian Gospel may be applied to the pressing problems of our contemporary world.

Three programs already have been transcribed and are available on records free of charge for use over the air by local churches and radio stations. These programs are in a series entitled "Men of Power." They dramatize respectively incidents in the lives of Robert Louis Stevenson, John Milton, and John Woolman. More fifteen-minute transcriptions in this series are being prepared. "Great Religious Music" is a projected second series, presented by the Seminary Choir. Each musical program will include a three-minute devotional talk.

"The Bible for Today," a third series, now in preparation, will be available

shortly. These programs will deal with the Christian message for the individual, the family, the community, and the world brotherhood. The Bible will speak for itself, two-thirds of each program being devoted to readings from the King James version.

Our alumni and churches generally are invited to use these programs, and comments and suggestions from ministers and laymen will be appreciated. In radio the

church has one of the most effective media ever devised for influencing public opinion. Propagandists for naziism, fascism, and other ways of life abhorrent to Christianity have been leaders in using radio to reach people in their homes and shops to mold their opinions. The church cannot afford either to refuse to recognize the influence of radio or to fail to put radio to work in the most efficient manner possible in the service of the Kingdom of God.

THE IDEA FRONT

By FRED EASTMAN

THERE are two great fronts in this war: military and ideological. . . . unless we win the struggle on the idea front, a military victory may be only temporary. On the other hand, victory on the idea front will ultimately mean a basis for a just and durable peace.

What are the ideas which are in conflict and which are so important to the future of every human being? Here are a few major ones:

<i>Concepts concerning</i>	<i>Nazi-Fascist Totalitarian Idea</i>	<i>Christian Democratic Idea</i>
Man	Belongs to the state	Belongs to his Creator
Masses	Must follow the leader	Are free men
Highest value . . .	Power	Persons
Supreme loyalty . .	To nation	To God and humanity
Religion	National	Universal
Government	By compulsion	By consent
Industry	Absolute state control	Free enterprise
Education	Indoctrination	Development of individual
Press and radio . .	For government propaganda . .	Free agencies for public discussion
Methods	Of fear and hatred	Of faith and good will
Other nations . . .	Conquest	Mutual aid

Between these two sets of ideas the peoples of the world must make their choice. To the extent that we of the democracies adopt the fascist ideas and methods, we lose; to the extent that we hold on to our democratic ideas and methods, we win—and humanity wins.

Reprinted from the *Christian Century*.

TEN YEARS OUT

By THE CLASS OF 1933

[The editor asked each member of the class to contribute a letter not exceeding three hundred words, answering these questions: (1) *What have been your major movements of life and thought in these ten years?* (2) *What changes has the war made in your community and in your work?* Here are the letters of those who responded. No replies were received, up to the hour of going to press, from Fred Hall, Clarence Reimer, Victor Schuldt, Philip Van Luven, and Joseph Ward.]

ROBERT A. BENTLEY

*First Congregational Church
Clinton, Iowa*

THESE have been busy years in the ministry. There has been a growing feeling that life is not long enough to do all the interesting things one wants to do. Such high ideals kindled by the Christian vision of what the world may be under Christ; such stubborn materials to work upon. So many worth-while movements with which to work; so little time for even one. So many skills helpful in the high calling of the minister of Christ; so little time to acquire them. So many people to reach, to minister to, to win to the Christ-centered life, and yet only so much energy and time and such limitations to one's mobility. In this lies the thrill and challenge and joy in the ministry and its frustration and dissatisfaction.

My first pastorate was in Portland, Oregon, a city of beauty and friendliness, of industry and activity, with many an experience to challenge and inspire. There I married the girl who has shared every experience of the work of the church and made the experience richer. Many are acquainted with Mrs. Bentley as Helen Niles, who took one year of work at the Seminary. Our next field was the church in Ripon, California, a rural center in a rich and thickly settled valley. And now I am in the First Congregational Church in Clinton, Iowa, a thriving medium-sized city in the Middle West. Two children enliven our lives: Jimmy, aged seven, and Katherine, aged five, each providing a subject close at hand for experimentation in religious education.

Probably the most important change taking

place in my thinking has been a more balanced conception of the work of transforming lives, and the task of working for a transformed society. I give myself to causes that work for the latter but preach constantly for personal commitment to Jesus Christ and his cause, trusting in God and his power to sustain, strengthen, and renew our lives one by one.

HOMER E. DALRYMPLE

Congregational Church, Anamosa, Iowa

What a decade it has been! Filled with joys and disappointments, laughter and some tears! I'm sure I have a greater understanding of what the Christian ministry means than I did when I first left the portals of learning at Chicago. And my enthusiasm for my work is greater than ever. I still believe that this is the work for me to do, and I am happy in doing it.

My first parish after leaving the Seminary was in Scottsbluff, Nebraska, a rapidly growing city on the North Platte River. Four delightful years were spent there. For the next three years I lived in Glencoe, Minnesota. We were in the Minneapolis Association, and the fellowship with these ministers is a happy memory which I shall never forget.

My present parish is in Anamosa, Iowa. We have linked together three churches—Anamosa, Cass, and Monticello. The Larger Parish plan seems to be working out satisfactorily for this area. Perhaps there will be a great many more churches doing what we have done if ministers for the local churches become increasingly scarce. There is a great deal of work to be done to meet the many demands from the multiple churches, but the results have been more than worth the extra effort.

My wife, Bernice, and my three children—VaDeene Mae, fourteen; DeWayne Allan, eleven; and LaVoone Joy, ten—make up our parsonage home.

HENRY G. KROEHLER

*St. John Evangelical and Reformed Church
Hebron, North Dakota*

During these years I have been a pastor in two places widely separated by distance and by character. At graduation I was in Homewood, Illinois, a suburb of Chicago. During the last five years I have been in Hebron, North Dakota, much removed from urban influences.

I came to Hebron because I wanted to observe and work in rural situations. The importance of the pastor's working with social and economic groups seems greater in rural areas than in urban. A considerable part of my planning and effort has been devoted to arousing church people's interest in social and economic problems as Christians. I have been equally interested in awakening church people's concern for the problems of world peace.

In and near the large city it always interested me to meet so many people who had once been active church workers in some rural community but had now broken their church connections. Now I see many leave an active church life here. It would be interesting to know what percentage of them continue their church work in the cities.

Due to the war more people have left this community during the past year than in the average year, although the number has not been unusually large. Church work and community life have been affected more by the departure of young men for military service than by the migration of families to defense factories. The latter may become more of a problem soon. The life of the community has remained relatively little affected by the war. The thinking of the people has been affected more. I believe they are now, and will be after the war, more concerned for world peace than before.

During this decade I have always cherished the guidance the Seminary gave me and still gives me.

SAM T. LENTERS

*Clark Memorial Congregational Church
South St. Paul, Minnesota*

For three and a half years out of Seminary I "rode the circuit" in drought-and-depression-stricken North Dakota and found the life simple, rigorous, and very interesting. Like the farming, my work with three widely separated churches was not intensive but extensive.

The ensuing six eventful years were spent at Hopkins, Minnesota, where, in 1937, Hazel Irons of Halliday, North Dakota, came to be my wife and, in 1939, Lucy Ann came to be our daughter. The people were magnificent to us, and we came away feeling that our work was not unfruitful.

Now we are enjoying our responsibilities and opportunities at Clark Memorial Church of South St. Paul, Minnesota. The building is a "thing of beauty" and a joy over and over again. It stands on a bluff looking down through the trees at "Ole Man River" just rolling along. Since our church is the only one in this general area and the people are sincere, co-operative, and devoted, we have high hopes for our sojourn here.

The past decade has given me a broader understanding of people and a deepening of religious convictions. Any traces of flippancy have largely disappeared. I have found preaching to a congregation much more interesting than giving two-minute speeches to eight fellow-students and thirty empty benches in Bond Chapel. People of limited education but with great devotion have won my sincere respect, and I count it a privilege to share their fellowship, their struggles and sorrows, and to hold continually before them the life and teachings of the Master.

Through the last ten troubled years certain truths have been pounding their way into my consciousness. Here are three: (1) The Bible stands supreme because of its reach toward God and its foundation on deep human experience. (2) Suffering love is the cornerstone of our Christian faith. (3) What Jesus taught and lived is the most solid kind of realism against which man can break himself—or upon which he may build a structure of human relationships which will stand the severest strains and pressures of life.

PAUL MALLORY

*First Congregational Church
Huron, South Dakota*

How the years have rolled by, and how much has happened! The decade has been an interesting and challenging and exciting time to begin one's ministry. From the dark days of the depression through the years of readjustment and into the second World War it has been a stimulating experience.

I was a member of one of those "depression" classes graduated at a time when a "board and room" position was a fortunate opportunity. I have been more and more grateful through the years for it, for with it have come an understanding and a point of view gained in no other way.

My first ten years of ministry have been spent in Michigan with pastorates at Grandville, Rockford, and Cadillac. Recently I accepted a call to the First Congregational Church at Huron in my native state of South Dakota. A wife, two boys, and a girl comprise my family.

With the years I believe I have developed a broader understanding of people's problems and a wider horizon of vision of the work of the Christian church. With it has come the ever deepening conviction that the only solution to the problem of human relationships is the spirit of Christ interfused in the life of the world among all races and peoples.

The war has made marked changes in the community I serve. A definite increase in absentee members has come about with the emigration to the defense areas, leaving fewer leaders and people to carry on the Christian work. The increasing demands on time and talent in wartime have left less time for the church. People are unsettled and confused. The attitude of "here today and gone tomorrow" prevails among many. With this, however, have come an increased devotion on the part of the faithful and a growing belief that the Christian way has the world's only hope of comfort and peace and that Christ is the Way, the Truth, and the Life. "We must strengthen the things that remain" to build a better world tomorrow.

JOSEPH C. SIDES

*Chaplain, U.S. Army, Langley Field,
Virginia*

Immediately upon leaving the Seminary in the summer of 1933 I proceeded to Sault Ste Marie, Michigan, where I was on duty with the Civilian Conservation Corps one year. Three more years with the Civilian Conservation Corps were spent in southern Illinois. In the fall of 1937 I was employed by the American National Red Cross as a field representative in central Illinois, following which I served as pastor of St. Paul's Community Church at Homewood, Illinois. In the fall of 1938 I received a commission in the regular Army of the United States and have served at Army posts in Texas, Kansas, Puerto Rico, Pennsylvania, Washington, D.C., and Langley Field, Virginia, my present station.

I am the author of a book in military history—*Fort Brown Historical* was published in December, 1942.

In September of 1937 I was married to Dorothea Campbell of Chicago. We now have a three-year-old son whose name is Randolph.

RICHARD M. STEINER

Church of Our Father, Portland, Oregon

Following my graduation, I taught at Grinnell College for a year and have ever since been the minister of the Church of Our Father (Unitarian), Portland, Oregon.

Physically, I have not moved about much; but mentally and spiritually I have been as restless as the age in which I live.

I have found it ironical that one who was perhaps the most theologically conservative member of his class has for nine years been serving a Unitarian church. I have not abated my conservatism with reference to the reality of God; rather, I have been strengthened in my belief. And the war has confirmed me in my faith that his laws are never to be broken without our suffering the consequences.

My former pacifism was extinguished long before Pearl Harbor by a realistic acceptance of the judgment of God upon humanity, and a new conviction that there are greater evils than the evil of war. I am bound and able to

preach that war is without the blessing of the church, that it is the antithesis of the spirit of Christ, but that our military victory is an essential if we are to begin to create in this world anew the spirit of the brotherhood of all men, which Christ taught.

I suppose I am known in my community for two things: for my preaching and for my community service. As a member of the Board of Appeals for Selective Service, I have sought successfully to guard the rights of the conscientious objector. I have been a member of the Executive Committee of the Council of Social Agencies and am a member of the Budget Committee of the Community Chest, where I have sought to expand the meaning of social service. As chairman of the Portland Council of the U.S.O., I have participated in the thrilling adventure of discovering the capacity of Jew, Catholic, and Protestant to co-operate for the common good. These and other civic duties have been the gift of my church to the community. But the greatest satisfaction has come from helping people over the rough places. Physical energy and time are quickly spent; eloquence evaporates; but the visible evidence of a life changed, abides.

Mrs. Steiner and the children are all very well and send cordial greetings.

CLAYTON HAROLD STOWE

*393d Base Hq and AB Sq Syracuse AAB
Syracuse, New York*

It seems incredible that ten years have elapsed since our happy Seminary days. What eventful years these have been! I often think back on the friendships made there and wonder where some of the fellows are and what they are doing.

To me these ten years have been the most significant of my life. In them I have noticed a succession of changes which have mellowed and deepened my appreciation of life and my work.

Aside from the usual disillusionments which must come to every young and inexperienced minister who sets out to change the world overnight, I do feel as I look back over this decade that I have succeeded in making progress toward some cherished goals.

When I left the Seminary I felt very unsettled in my mind, especially regarding certain theological questions. Experience has stabilized my thinking and enabled me to become better adjusted in my understanding and outlook toward these problems and toward life generally. I feel that I have gained a new appreciation and understanding of the Bible as the greatest of all books. Perhaps I have grown a little more conservative in some of my beliefs, and yet I would not want to be counted as anything but a liberal in my thinking.

During this period I have had three pastorates. The last four years spent at Alpena, Michigan, were especially happy and fruitful. My wife has always been my greatest help and inspiration in my work. The high point in our married happiness has been the arrival of our daughter, Mary Carol, who has indeed filled our cup to overflowing.

After completing a course of training at Harvard I was assigned as chaplain to the air corps. I was impelled to take this step because of my feeling of the great need of the men in the service and our responsibility as ministers to them. Although I have been in the work but a short while, I am convinced that the chaplaincy presents the greatest opportunity for service today. The boys come in each day with various problems and troubles, seeking guidance, counsel, and help. Usually I can find some way of helping them out of their difficulties, either by interceding with their officers, directing them to the agency or department which deals with their particular problem, or resorting to some other avenue, which oftentimes taxes my ingenuity to the utmost. The boys look upon the chaplain as a real friend in need.

Although the way is dark before us, I feel confident and hopeful of the future, for I know that God's truth and righteousness shall and must triumph.

J. RICHARD WAGNER

Congregational Church, Longmont, Colorado

Ours was a depression class. Yet Louise and I got married immediately after graduation, as did others of our class, and accepted a call to the Larger Parish at Collbran, Colorado.

Looking back now, I wonder at the confidence with which we left the sheltered confines of C.T.S. It was a confidence bred largely of inexperience.

But it has been a decade of happy ministry in Colorado. After three very busy years at Collbran we moved to Longmont, where we are now completing our seventh year. Here our daughter Eloise, now over two years of age, joined us. Here we have experienced the satisfaction of seeing a parish go on from strength to strength. The spirit of interest and unity in the parish is now most gratifying. Last year the church became debt-free. During the first war year average attendance at the services rose 10 per cent. We are in the process of creating a long-range church program that will fulfil post-war needs, as well as one that will meet present emergencies.

So long a time in one state conference inevitably means running the gamut of most conference offices. Pilgrim Fellowship in Colorado was started while I was dean of camp. At present I am serving as editor of the state conference paper—*The Colorado Pilgrim*.

Pastoral work is a source of real satisfaction. Worship occupies a central place with an increasing emphasis on the sacramental. A liberal church has permitted me to become a sort of pastor-at-large in these parts.

Surely a preacher's thought is reflected in his sermons. Looking at them in retrospect I appear to have centered upon the application of religion to life. This was somewhat conditioned in a negative way by a reaction against the otherworldly flights of the brethren I knew so well as a boy. Happily the influence of the Seminary was the more positive determining factor. A mental span from a depression to this war—why, the wheels just had to go round! Thus the kingdom comes in Colorado!

VERDETTIE WALTERS

*First Congregational Church, Martinez,
California*

Following graduation I took unto myself a wife, the marriage occurring in Thorndike Hilton Chapel, with Dr. Fred Eastman officiating. 'Beth attended Seminary, while I carried on at Crawford Church on the west

side. Then came a call to our first church, Mayflower, in Englewood, Colorado, at the south edge of Denver. Here I was ordained. In 1936 we moved ten miles across Denver to begin our pastorate for three years with the Berkeley Community Church.

While here I served as secretary of the Colorado Council of Churches, dipped rather heavily into city-wide and community work, acted as counselor for the Colorado Christian Youth Council and—best of all—became the proud "papa" of our first child, Craig Emerson, whose stay with us, however, was but two short years.

We are now in our fifth year at First Church in Martinez, California. (Marilyn Kay, our second child, was two this Thanksgiving day!) Martinez is an industrial town—oil, to be specific—of more than eight thousand, with the Shell Oil Company providing the pay roll for our workers. We have nearly as many churches as oil tanks, but I dare say they are less interdependent! Mormons, Adventists, Scientists, Baptists, Lutherans, Nazarenes, Bible Standard, Assembly of God, Episcopalian, Christians—and the ever present Jehovah's Witnesses!

We are right in the heart of the defense area. From our front porch we can see the barrage-balloons over Mare Island shipyards, just ten miles away. Across Suisun Bay (our water front) stands the Benicia Arsenal. Directly opposite the church are stationed several hundred soldiers. We worship God in our sanctuary, while they practice bayonet drill on dummies! Two blocks from here is the Hospitality House, without which I fear these soldiers would go mad. With a great stream of southerners flowing in for defense jobs, building has hit a new high, but it never keeps pace. Those newcomers who go to any church at all seem to want the "sawdust trail" type of preaching.

Feeling toward the Japanese is bitter. The preacher who dares to speak in behalf of American-born Japanese, those in our concentration camps, had better have his bags packed. If he prays for his enemies, let him do it silently! God will hear him, without doing him bodily harm.

For two years it was my privilege to serve

as director for one of our Youth Conferences, as well as to chair the State Religious Education Committee. At the present time I am doing a part-time job as State Young People's Counsellor. Last June I went as a delegate to Durham.

Despite disillusionments, discouragements, and doubts, my faith has been confirmed in Man's utter need of God as revealed in Jesus, and in our need to get down to cases in applying the Gospel. I think our preaching would be more effective if our people used and knew their Bibles more. I think their beliefs would count more with them if they had more practical theology, as well as the preacher! I can report no drastic changes in my thought, which may sound strange in such a changing world. Ten years in the ministry have but brought home to me the sacredness of those vows, spoken or silent, that usher one into the work of the pulpit and the Church.

J. M. WARKENTIN

*First Congregational Church, Aitkin,
Minnesota*

Ten years ago, two hours after graduation, I found myself on the train headed for the West to a life of adventurous Christian living among the rural people of South Dakota.

In my possession were twelve neatly typed sermons, enough for the three summer months. For surely I was coming back to Chicago to enter into social work, after spending twelve Sundays in the dust bowl of the nation. However, eleven of those sermons were never preached. They somehow did not fit in with the burning sun, the hot winds, the blowing soil, and the desperate farmers trying to making a living—hoping, always hoping, that next year would be different, better.

The First Church persuaded me to stay with them at the end of the summer. In June, 1934, Rose Ruth and I were married at the Thorndike Hilton Chapel by Dr. Spinka. In November of that same year I was ordained, with Dr. S. W. Keck, state superintendent, preaching the sermon and three other Seminary graduates taking part—Dr. A. C. Warner, of Springfield, Charles Bissey, then of Chamberlain, and George Helliwell, of Canova.

Those were happy years at Humboldt in spite of the drought, for Rose Ruth and I had stumbled upon a gold mine of human friendship, kindness, helpfulness, and understanding.

The call to De Smet came almost at the end of three most pleasant years. Here we stayed a little longer than four years and then to Aitkin, Minnesota, our present charge, in May, 1940.

And now the Church in a world at war. How I have dreaded this! Now there is nothing to do but to make the best of the situation. We have lost heavily in church leadership, first the National Guards, then the draftees and people leaving the community for defense jobs. It has become increasingly necessary to bring messages of courage, strength, and hope to the people, especially to the families of servicemen.

In the community we are expected to take our place in the Red Cross work, Civilian Defense, and now in the Farm Mobilization program.

Ten years. No I cannot claim any startling achievements, especially when I have failed to impress my own family. Welton, our five-year-old son and the oldest of three children, while visiting with his grandparents, very emphatically told his uncle, who had asked him if he wanted to become a minister like his daddy, "No, sir, there is no money in it; I want to be a sailor."

EUGENE C. WEAVER

Allen Academy, Bryan, Texas

There are two ways to look at a man's progress: one is to review his activity; the other is to analyze his philosophic development. My activity has included: dean and public relations director of a junior college, social worker and administrator, educational and recreational supervisor, instructor in a private academy, and candidate for a major political office. All these have pointed to expanded leadership in teaching, public relations, and community participation.

What have been my philosophic trends? I have changed from a metropolitan Chicagoan following the pattern of city "success" (hoping at the same time to keep from under the wheels

of automobiles) into a rural Texan basking in the contentment of rural "adjustment." Sitting in the saddle of a Pinto horse, I look across the sunny cattle range and up to the blue horizon: the filth, corruption, disease, crime, greed, and selfish ambition (all problems of overcrowding) of the city are a memory: then I feel somewhat akin to the Prophets, who must also have walked the city streets, then seen new visions of human decency from the crest of a country hillside.

Change from urban to rural leadership has been accompanied by a transition from single "freedom" to marriage. In addition, the family household has been captured by a little lad named Eugene, Junior. Having this new stake in the world (and he's now a husky five-month-old youngster) gives further reinforcement to the civilization of a one-time college "intellectual."

Is my experience just the process of my growing toward social maturity? Or is it some sign of a trend in society itself? Have the goals of city living been discredited, and have the fundamentals of simple living found a new place in men's hearts?

CLYDE H. WILCOX

Congregational Church, St. Clair, Michigan

The past ten years embrace two pastorates: the first in Allegan in the Kalamazoo River valley; the second and current one in St. Clair on the St. Clair River, both Michigan scenic

beauty spots. Each church interior upon my arrival was dull and dismal, but the Schanbacher Company did two artistic jobs, leaving in each place a worshipful sanctuary. The St. Clair job, just completed at a cost of \$1,500, was quickly financed by direct giving; at the same time current-expense giving was increased. This church has consistently been first in Michigan in per capita giving to benevolences. The war has not done this directly, for we are not an industrial city; war workers are flocking here while they work in near-by towns or plants; that is our immediate problem.

My activities in normal years have been largely in youth work—on the state young people's committee and eight years of summer conferences in Olivet and Benzonia. For two terms I was on the Michigan Conference Board of Trustees. While president of C.T.S. alumni I was privileged to represent Dr. Palmer and the Seminary at the inauguration of Walter Theodore Brown as chancellor and president of Victoria University, Toronto, in 1941.

My thinking has undergone no radical or revolutionary changes in the past ten years, perhaps because I was more mature when attending the Seminary. I have found churches much like people, to be handled as individuals and to be treated differently. My aim has been to run a normal church in a normal way, as far as that is possible for a bachelor living in the most modern parsonage in the state.

EXTENSION SERVICES

The following extension services of the Seminary are available for our Alumni and the Congregational-Christian Churches of the Midwest:

1. **The C.T.S. Register.** Address the Editor.
2. **A Selected List of Religious Dramas.** Address the Drama Office.
3. **Electrical Transcriptions of Radio Programs.** See Mr. Parker's article in this issue.
4. **Hammond Library Books.** See pages 33-34.
5. **Pastors' Institute** next summer. Watch for announcements.

ALUMNI NOTES

Compiled by DANIEL DAY WILLIAMS

1942. Olaf A. Stoeve's ordination took place at the Lisle, Illinois, Congregational Church, of which he is minister, on January 25. Herbert Loring, '42, and Dan Williams, '34, participated.

1942. Herbert Loring and Moray Martin were married on December 30 at Lakewood, Ohio. They are at home at 1437 East North Street, Galesburg, Illinois.

1941. Al Ronander has left his assistant pastorate at First Church, Oak Park, Illinois, to become minister to servicemen under the auspices of the Committee on War Services of the Chicago Congregational Union. He will be in contact with boys from Congregational churches in the fifteen camps in this area and will bring the resources of the churches to bear upon the needs of those in the service.

1938. Elizabeth Ann Hyslop, daughter of Ralph and Betty, was born on October 16, 1942.

1937. Lewis Troyer, who took his Ph.D. in the Divinity School at the end of the autumn quarter, is now teaching sociology in Drury College, Springfield, Missouri. One of the basic interests which Drury had in calling Mr. Troyer is that of having a man who is interested in studying the local life and acquainting the people of the area with their own population and its cultural and social characteristics.

1936. The Gerald Churchills have three children, Bruce, Carol, and now Stephen Barry, born last December. The Churchills are at Menasha, Wisconsin.

1933. Joseph C. Sides, chaplain, United States Army, has published a history of Fort Brown, Texas, a border post on the Rio Grande, under the title *Fort Brown Historical*. The history is based on much interesting material derived from official records of the exciting past of the fort, and it includes many historical photographs. A foreword by Brigadier General Donald A. Robinson acknowledges the service rendered by Mr. Sides in this work.

Publishers are the Naylor Company, San Antonio, Texas.

1932. Kirk Dewey's Christmas letter related his journey with his family to Sidney, Montana, last September, where he took up the responsibilities of the church in Sidney and of two others, twelve and twenty miles away. He reports encouraging progress both in the spiritual and in the institutional program and is having the satisfaction of knowing that his Sunday morning broadcasts are widely appreciated. "The people," he says, "challenge the best that is in one."

1931. John Gardner presided over the seventy-fifth anniversary celebration of the First Presbyterian Church of Midland, Michigan, on January 10 and 11 of this year. The Rev. George Buttrick gave the address at the anniversary banquet. The printed program shows a growing church, with membership and attendance doubled in six years and with increasing opportunities for service. One week after the celebration of the anniversary the church received a memorial gift amounting to \$268,000 for the purpose of erecting a new building. The gift was made by a doctor of Midland. Gardner is now plunging into the task of working out plans for the new building.

1930. Mrs. Alzina Munger and C. William Bast, '06, were married on June 10, 1942, at St. Peter, Minnesota. Mrs. Bast had been pastor for two years of the Congregational Church at Granada, Minnesota. Mr. Bast is now pastor of the Congregational Church at Atlantic, Iowa.

1927. Leon Miller writes from Casilla 2-D, Angol, Chile, of his activities and of his family. These activities include a farm program, sewing clubs, and church work. The Millers have welcomed letters from friends and all news from the home town, Greeley.

1918. Dr. W. Ernest Collins has succeeded the Rev. Arthur A. McBride as superintendent of Minnesota. Dr. Collins left the Central

Congregational Church of Topeka, Kansas, where he has had an active and distinguished ministry for many years.

1899. Robert W. Gammon has completed another of his distinguished services to the church. In the January issue of *Advance* he published his final paper as western editor in the form of a reflection and dedication of faith, "At Seventy-five." Howell D. Davies now has the responsibility for the "Chicago Letter."

TRANSFERS AND NEW LOCATIONS

Joseph Cleveland, '33, has taken up his duties as minister of the Park Congregational Church, 803 Tenth Avenue, Greeley, Colorado.

Harold T. Janes, '29, former pastor at Green Bay, Wisconsin, was called February 1 to become associate pastor in Park Church, Grand Rapids, Michigan.

Donald M. Sterling, '29, chaplain, United States Navy, is located at the U.S. Naval Training Station, Norfolk, Virginia.

Clayton Stowe, '33, is now at his post at 393d Base Headquarters, Syracuse Army Air Base, Syracuse, New York.

Mr. and Mrs. George E. White, 1887, returned from Salonika, are relocated for the present at the headquarters of Anatolia Col-

lege and the American Missionary Board, 228 Grove Street, Auburndale, Massachusetts.

Jean and Palmer Williams, '42, are at 127 East Eighth Street, National City, California.

In Memoriam

1887. Dana W. Bartlett died in Los Angeles on July 16, 1942. He was pastor of Union Congregational Church in St. Louis for five years and had a five-year pastorate in Salt Lake City—Phillips Congregational Church. In Los Angeles he was pastor of Bethlehem Institutional Church for twenty years, and for the last five years he was pastoral consultant in the First Congregational Church of Los Angeles. He was author of several books, including *The Better City*, *The Better Country*, and *The Bush Aflame*.

1902. Theodore Englund, sixty-seven, retired pastor of the Swedish Congregational Church, Waltham, Massachusetts, and more recently substitute minister and deacon of the First Lutheran Church, Waltham, died on December 5. A native of Sweden, he was a graduate of Chicago Theological Seminary. He went to Waltham in 1915 from Fitchburg and for more than ten years served as pastor of the Swedish Church.

PRINTERS' ERRORS IN OLD BIBLES

From *Proofreading Should Not Be Done Mechanically*, by JOSEPH LASKY

There was, for instance, the "Adulterous, or Wicked, Bible," which received this name because an edition in 1632 omitted the word *not* from the Seventh Commandment.

The "Geneva, or Breeches, Bible," published in Geneva in 1560, substituted the word *breeches* for *aprons* in Gen. 3:7, making the sentence read: "And they sewed fig leaves together, and made themselves breeches (aprons)."

The "Vinegar Bible," printed at the Clarendon Press at Oxford in 1717, had the title "Parable of the *Vinegar* (Vineyard)" in Luke 20.

The "Murderer's Bible," an edition printed in 1801, was so named because the word *murderers* was used instead of *murmurers* in Jude 16.

The most amusing is the "Printers' Bible," an early edition (no date) in which Ps. 119:161 was made to read: "*Printers* have persecuted me without a cause" (*Princes* being intended).

BOOK REVIEWS

THE ROBE

By Lloyd Douglas. Boston: Houghton Mifflin, 1942. 695 pp. \$2.75.

Here is a novel every minister will want to read and probably preach about during Lent or Holy Week. I have had so many unhappy experiences with fiction which attempts to portray New Testament times and especially to depict or interpret the life of Jesus that I picked up this book with deep misgivings. But Lloyd Douglas has succeeded where so many have failed. The book is interesting, alive, and yet reverent and uplifting to one's soul. It doesn't bog down into wordy paraphrase. It avoids theatrical artificiality. It makes primitive Christianity convincing, real, and vital. Weakest point: Jesus stilling the tempest. Strongest: the description of what happened at Zacchaeus' house.

ALBERT W. PALMER

THE HIGHWAY OF GOD

By Ralph W. Sockman. New York: Macmillan, 1942. 228 pp. \$2.00.

I wish I could sit down with you and just read the passages I have underlined from page to page in these brilliant Lyman Beecher Lectures on preaching. Sockman has some vital things to say about preaching today, and in his way of saying them he sets a good example to all of us who try to use "picture thinking," as it has been called, in our sermons. For example: "Let us abandon the idea of inevitable progress as an escalator lifting us to the Kingdom; but in stepping off the escalator we do not need to take the coal chute to the cellar. . . . The view from the periscope of a submarine is not necessarily more realistic than that from the bridge of an ocean liner. . . . Rhode Island is a big state at low tide. . . . Beauty will survive the uglification of scarring wars. James Hilton a few years ago grew so

fearful that our battling western nations would destroy their works of art that he pictured Shangri-la where time and wars left no mark. But in another book Hilton himself created a character called 'Mr. Chips' whose beauty of character blossomed right through the world war."

Sockman can help us all preach better if we will study his technique.

ALBERT W. PALMER

ROSANNA OF THE AMISH

By Joseph W. Yoder. Huntingdon, Pa.: Yoder, 1941. 319 pp.

In these days, when we are being drawn into closer relationship with the Mennonites and the Church of the Brethren, this little book is a very timely and valuable picture of life among one of the pacifist and pietistic sects of Pennsylvania Germans which most of us know only from an occasional glimpse of a bearded farmer with his flat black hat or a plainly dressed woman with her quaint bonnet. This book reveals these people from the inside, for it was written by an insider about his own people. It doesn't ridicule the Amish but in a simple, vivid way tells the amazing life-story of a little Irish Catholic baby who grew up as an orphan in an Amish home.

ALBERT W. PALMER

MEDITATIONS FOR DAYS AND SEASONS

By M. K. W. Heicher. New York: Harper's, 1942. 271 pp. \$2.50.

In the flood of devotional literature, this volume of 365 daily meditations has a useful place. It will give the reader who keeps it on his breakfast table or by his bedside an uplifting, sane, and spiritually stimulating thought with which to begin or end the day. The author is a pastor in Altadena, California.

ALBERT W. PALMER

NATHANIEL WILLIAM TAYLOR, 1786-1858
A CONNECTICUT LIBERAL

By *Sidney Earl Mead*. Chicago: University of Chicago Press, 1942. ix+250 pp. \$2.50.

It is a pleasure to welcome the first publication of an author and scholar as gifted as his work shows Dr. Mead to be. Prepared with exacting scholarship and meticulous care, his judgment matured by slow and laborious investigation of the wide ramifications of the subject, this book is one not only of erudition but of literary quality as well. As such it is a contribution of great value to American church history in general and to the understanding of historical Congregationalism in particular. Early midwestern Congregationalism was greatly influenced by the "New Haven Theology," of which Taylor was the fountain-head. The book also goes a long way in answering the peculiar fact which has puzzled historians hitherto, as to why Connecticut was left practically untouched by the Unitarian split which had rent Massachusetts Congregationalism asunder. It also throws much light on the complicated relations between the various groups of Edwardians and the old Calvinists.

MATTHEW SPINKA

MARCION AND THE NEW TESTAMENT

By *John Knox*. Chicago: University of Chicago Press, 1943. ix+195 pp. \$2.00.

The dominant place of Marcion in the second century, and his influence upon the organization of the "catholic" Christian church, has not hitherto been sufficiently understood and emphasized. This is particularly true in respect to the development of the canon of New Testament Scriptures, as the author convincingly demonstrates. It was probably the inclusion of Paul's ten letters in Marcion's canon which forced the "catholic" fathers to give the Apostle the dominant place which he holds in our New Testament. Moreover, brushing aside many unverified assumptions which have hitherto done duty as generally accepted hypotheses, Dr. Knox presents his own critical, although in the nature of the case necessarily tentative, conclusions. In my judgment, his views will doubtless serve for a

long time to come as the best-authenticated reconstruction of this complicated subject.

An additional word should be said about the author's views as to the relation of Marcion to the Gospel of Luke and the Luke-Acts. Because of the highly technical nature of the problems involved, I refrain from passing judgment upon it, leaving such function to the technical, professional New Testament scholars.

MATTHEW SPINKA

A HISTORY OF HISTORICAL WRITING

By *James Westfall Thompson*, with the collaboration of *Bernard J. Holm*. New York: Macmillan, 1942. 2 vols. xvi+676 and x+674 pp. \$14.00.

The scope of this last work of the outstanding historian, the late Professor Thompson, is almost breath-taking, for it comprises the writings of all the chief historians from Herodotus to our day, although omitting American historiography as well as all living historians. It is a tremendous work of erudition, truly a crowning work of a great historian such as Dr. Thompson undoubtedly was. Church historians will find here a treatment of their special aspect of the subject such as they themselves have hitherto not produced. This is true of the work as a whole, but particularly of Book XI of the second volume, devoted to "Catholic Historians," "Protestant Historians," and "Biblical and Jewish History."

Nevertheless the reader is not expected to assume that the authors of this monumental work have personally read all the books which are commented upon. Dr. Holm himself remarks about the twenty-nine volumes of Solov'ev's *History of Russia* that it is "too huge to be read through by the general public or even the student" (II, 626). Assuming that the authors did not read all the works listed (for the linguistic requirements alone would stagger most scholars) it seems that it would perhaps have been a happier plan had Dr. Thompson associated with himself a corps of specialists in the various foreign-language literatures so that their judgment would actually be based on personal and exhaustive knowledge of the particular and specific subjects assigned to them. For a specialist in any one of these sub-

ordinate sections of the whole field must necessarily feel that the treatment accorded to his particular field of research leaves considerable room for improvement.

Nevertheless, realizing that no one or two scholars, no matter how erudite and learned, could possibly cover the whole field with the same thoroughness and firsthand knowledge of all the literature dealt with as a whole group of specialists could, the achievement of the two authors of this work is most remarkable. It is truly a monument to their learning and amazing industry and deserves high praise.

MATTHEW SPINKA

THE GREAT CENTURY IN THE AMERICAS,
AUSTRALASIA, AND AFRICA

By Kenneth Scott Latourette. New York: Harper's, 1943. ix+526 pp. and maps. \$4.00.

It is always an event when an additional volume of Dr. Latourette's *History of the Expansion of Christianity* is added to the series. This is the fifth and comprises Canada, Central and South Americas, Africa, Australia, and the islands of the Pacific. Continuing the exhaustive story of the missionary expansion of Christianity, this volume forcibly brings to the reader's attention that the nineteenth has indeed been "the Great Century" in the history of the church. The work sustains the uniformly high standard of scholarship and literary skill attained by the previous volumes. The chapters dealing with Canada, Australia, and New Zealand furnish a comprehensive survey of these fields such as has never been written before. As has been said in connection with the reviews of the previous volumes, in its completed form this will be a comprehensive work of unique value.

MATTHEW SPINKA

OUR ETERNAL CONTEMPORARY

By Walter Marshall Horton. New York: Harper's, 1942. 175 pp. \$2.00.

Our eternal contemporary is Jesus Christ, in whom God wrought the redemption of the world. Dr. Horton believes that American theology has neglected the doctrine of Christ far too long, and he writes to proclaim once again

the message of Jesus who is now, as he was in his days upon earth, the Leader, Savior, and Victor for mankind.

In judging what has been accomplished in this book one must notice that Horton has deliberately chosen a nontechnical method for making his point. He has written no theological treatise. Though his competent scholarship does add to the force of his work, he brushes by the really perplexing problems. He writes for the general reader, uses illustrations with great skill, and communicates his convictions with genuine power. We have, then, a sermon for the times which certainly takes a rank of importance in contemporary literature.

Its importance lies in the fact that Horton joins the growing number of American theologians who, operating from a liberal base, have come to the conviction that the evangelical message of forgiveness and redemption through God's grace in Jesus Christ must be the Christian word to our time.

Both in mood and in thought Horton owes a special debt to Karl Heim's pietistic version of the Continental theology. He dedicates the book to Heim and addresses him in a moving public letter which affirms the bonds of Christian unity in the midst of war.

Jesus Christ is "the divine power and wisdom that created the world, that spoke in parts and portions through the prophets and philosophers, that entered into sacrificial union with lost humanity in Jesus of Nazareth, that continued to act in the Church by the Spirit, and that shall yet act more powerfully in the world at large when He finds more room in human hearts" (p. 150 n.). We know the living Christ in the Church. Horton believes we can affirm continuity between Christ and Jesus with confidence; but he does not really tell us how a man knows it is Christ he is experiencing.

The heart of the book is the interpretation of Christ's three roles in the redemption of mankind. He is Leader, Savior, Victor. The chapter on Jesus' Saviorhood stands out. Horton develops the theme of God's forgiving love coming into history to redeem man through a costly and tragic sacrifice. A moving experience, communicated through pointed illustrations, awaits the reader here. The treatment

of Jesus as Leader falls considerably short of making plain Jesus' relevance to contemporary problems. The question of the relationship of Jesus' cause to our political causes remains hazy. *Christus Victor* is the Swedish theologian Aulén's special theme, and Horton makes good use of Aulén's work; but he fails, as does Aulén, to make clear just how Jesus' victory is related to the struggles of today, in which he is apparently not yet victorious. On both these points it should be said that Horton's *Can Christianity Save Civilization?* offers good supplementary discussion.

Two readings of the book may be heartily recommended, since its brevity, poetic beauty, and vividness prevent this from being any hardship. Read it first receptively for the message of healing faith to our tragic life. Read it again with critical faculties alert to see where the argument needs more support than Horton's too easy appeal to "faith" gives it, to see how we have yet to make clear just how Christ is in the Church, and to ask for more guidance as to how modern man can be shown that this Gospel is truly contemporary.

DANIEL D. WILLIAMS

RELIGION AND HEALTH

By Seward Hiltner. New York: Macmillan, 1943. 292 pp. \$2.50.

This book is an attempt to bring together and emphasize what is generally agreed upon by students of psychosomatic medicine regarding the distinctive task of the minister of religion in the service of the sick in mind and the sick in body. Beginning with an account of the mental-hygiene movement and of recent achievements in the understanding of the body-mind relationships, it goes on to consider the church's own record in the care of the sick and the special implications of medical psychology in the fields of religious education, mental health, pastoral counseling, and physical illness.

As executive secretary of the Commission on Religion and Health of the Federal Council of Churches and former executive secretary of the Council for the Clinical Training of Theological Students, Mr. Hiltner speaks with some degree of authority. He has not only had first-hand experience of his own in both general and

mental hospitals, but he is thoroughly conversant with current thinking in medical and psychiatric as well as in theological circles. This book is an able piece of work. It is a well-written, well-balanced survey from a new standpoint of the pastor's responsibility and opportunities in a field in which the church has always had a vital interest. Especially well done is the chapter on pastoral counseling.

From the standpoint of this reviewer, the book suffers by reason of its mediating position. Because of the fact that it emphasizes those things which are generally agreed upon by the medical profession, it leaves out of account certain aspects of the problem which are especially challenging to the student of religion. Thus in the consideration of mental illness the dividing line between the domain of the psychiatrist and that of the minister of religion is drawn on the basis of the severity of the disturbance rather than on the basis of the type and significance of the disturbance. In the discussion of organic disease, much is said about the *vis medicatrix naturae*, but no consideration is given to the possibility that this same healing power of nature may also manifest itself in the realm of personality and that in such experiences the minister of religion has an especial concern.

It is true that this distinction is not being made today in psychiatric circles, but at least one of Mr. Hiltner's former teachers would claim for the properly trained minister of religion the right and the duty to deal with those disorders, regardless of their severity, which are essentially attempts at reorganization—disorders in which the better self is striving desperately to gain possession. He wishes that Mr. Hiltner had not so completely ignored what seems to him the most promising growing-point of our efforts to understand the religious significance of mental illness.

This book is written for the average pastor. It is admirably adapted to its purpose.

ANTON T. BOISEN

HOW TO BE YOUR BEST

By James Gordon Gilkey. New York: Macmillan, 1942. 166 pp. \$1.75.

Here is an excellent series of discussions on the religious and psychological aids to the

most satisfactory ways of living. Some of the most common problems are analyzed and the practical and tried solutions presented. Among the problems presented are "Making a Hard Life Easier," "Keeping Serene Within," "Managing Your Own Mind," "Controlling Your Anxieties," "Living One Day at a Time." These problems are approached with sympathy and understanding. The answers and solutions are given with common sense, psychological insight, and the resources of the basic spiritual values of life. The chapters are illustrated with a wealth of material drawn from a long pastoral experience, keen observation of human nature, and wide reading. The notes of courage, optimism, self-assurance, and faith are dominant. The result is a helpful book for pastors in dealing with many difficult personal problems of their parishioners. It is also a valuable book to lend to people in need of courage and faith.

WILFRID A. ROWELL

THE PASTOR'S LEGAL ADVISOR

*By Norton F. Brand and Verner M. Ingram.
New York and Nashville: Abingdon-Cokesbury, 1942. 237 pp. \$2.00.*

A manual of church law covering basic religious rights, church organization, church property, special pastoral activities, and a glossary.

Consider the subject of religious liberty: Did you know that in certain important ways religious freedom may be limited in time of war? What are the rights of conscientious objectors? What recourse has a minister when religious meetings are disturbed? What are the privileges of a church as a corporation? When are church meetings illegal? What constitutes an official call? What grounds of removal are justified? What happens when a faction secedes? How carry out church union? Are church records such as minutes, baptismal certificates, and correspondence legally important? What should be included in the constitution and by-laws of a church? Is there danger in the misuse of trust funds? What tax exemptions are available to the church? What are the laws governing literary property and copyright and the penalties for infringement? These and dozens of other vital questions are

answered for pastors and laymen in nontechnical language.

The *Pastor's Legal Advisor* is of value both for reference in times of perplexity and for guidance in the planning of new programs of church expansion and efficiency.

ROBERT CASHMAN

HOW TO RAISE MONEY

By Charles W. Gamble, in collaboration with Winona Gamble. New York: Association Press, 1942. 265 pp. \$3.00.

Financial conditions in business have so changed in the last decade and the programs of fund-raising for religious and social agencies have been so affected, that it is refreshing to find available this excellent book by experts who have had more than twenty years of successful experience.

Many churches are burdened with debt. Others are limited in their vital service programs by insufficient funds. Still others are looking forward to the launching of campaigns for new buildings or various capital improvements as soon as the way is clear. How may they liquidate their obligations, or how may they expand their facilities at a time when almost everybody is worried about taxes? *How To Raise Money* gives the answers.

The United States, with 6½ per cent of the world's population and 7 per cent of the world's land area, possesses approximately 45 per cent of the world's wealth, but economic changes have revolutionized many former conceptions of fund-raising. The old-time "pillars of the church" have all but disappeared, and the newer plans of finance call for broadening the base of giving so that under proper education and direction a larger number of contributions may be secured.

Survey procedure is outlined, campaign technique is explained, and the every-member-canvass and other methods of approach are covered, so that any who are planning a campaign may avoid the mistakes of amateurs and may look forward with confidence to success in their work. There is also a helpful chapter on "Campaigning by Mail," which in these days of gasoline-rationing is of special value.

Granted that our programs are worthy of support, the question is not "Can the money

be secured?" but "Are we seeking it in the right way?" Study *How To Raise Money*, and the pathway will be clear.

ROBERT CASHMAN

A REALISTIC PHILOSOPHY OF RELIGION

By *A. Campbell Garnett*. Chicago: Willett, Clark, 1942. ix+331 pp. \$3.00.

This book is a restatement of the moral interpretation of religious experience and the moral argument for the reality of God. But it is far more than a restatement. It is a persuasive, closely reasoned account of religion in philosophical terms, written in fine liberal spirit and with genial clarity.

Garnett articulates the meaning of Christian faith against the context of the universal insights of religion, primitive and sophisticated, personal and social. To his own task he brings the findings of psychology, anthropology, value-theory, aesthetics, and logic. Throughout his study he brings into sharp focus the moral impulse and content of religious faith. Thereby his book attains comprehensiveness of outline and intensity of purpose, which make it appear a more finished statement than in fact it is.

A brief review can only suggest questions which one would like to talk over at length with Professor Garnett. One is this: Does not his singling-out of the altruistic will, "the disinterested will to the good," as the clue to both the origin of religious experience and the belief in God unduly limit the scope and depth of religious experience? Garnett has simply taken this one clue and followed it without showing that the moral element has any necessary superiority over others.

Another question: What of the divine initiative, the Christian persuasion that God is love? In his effort to work slowly from the empirical to the transcendent, Garnett isolates the altruistic will as God immanent within us, then argues from the fact of moral conflict, the sense of value, and the nature of moral obligation to a transcendent Deity as well. Christian faith, on the other hand, interprets our moral life as the response to a loving God—not God as the residual implication of the moral life.

A final question is this: Just how "realistic" is this book? A constant strain of pragmatism in reasoning from the betterment of life to the fact of God, a hint of idealism in the stress placed upon personal self-realization, and a certain rationalism which tends at several points to identify intelligence with goodness seem to qualify the author's realism rather seriously.

The book calls forth these questions and others only because it is so thoughtfully and carefully written that it provokes the reader to think for himself on basic issues. Eminently readable, it illustrates the gift for fine philosophical teaching possessed by its author. It deserves wide reading and serious attention by ministers everywhere.

ROGER HAZELTON

A HISTORY OF SOCIAL THOUGHT

By *Paul Hanly Furfey*. New York: Macmillan, 1942. vii+468 pp. \$2.75.

Father Furfey has compressed into simple textbook form a survey of social thinking from primitive origins to the period of "the Great Disillusionment," 1914-39. His work relates social thought closely to social change and gives prominent place to biblical contributions. These are two real merits.

While almost Calvinistic in his separation of the Kingdom of God from the world (it is called the "enemy" of the world on p. 137), he is completely Catholic in identifying the Kingdom with his church. The mass is defined as a true social action by which the grace of charity is multiplied (p. 144). Social thought in the New Testament, holds Father Furfey, "is a compact body of doctrine all of whose parts are intimately interrelated" (p. 155). This will scarcely stand the tests either of textual or of historical criticism.

Though this book is a history of social thinking, it does not trace real development. Its treatment is episodic and occasionally hortatory. Periods are to be commended or condemned, not merely understood. In spite of this habit, the author manages to give good summaries of Rousseau and Voltaire, with whom he disagrees profoundly.

Furfey calls his own position "Catholic personalism," which he carefully distinguishes

from immoral nationalism and capitalism. Like many Protestant authors in recent years, he holds that the way out is an all-embracing charity which overcomes the secularism both of commerce and of the state. On this point the liberal non-Catholic may well agree, though he cannot so readily accept the author's analysis.

ROGER HAZELTON

OUTLOOK PAMPHLETS ON
LATIN AMERICA

"*Outlook in the West Indies.*" Edward A. Odell. 80 pp. "*Outlook in Brazil.*" Eula Kennedy Long. 64 pp. "*Outlook in the Western Republics.*" Jay C. Field. 64 pp. "*Outlook in the River Plate Region.*" Hugh C. Stuntz. 64 pp. "*Outlook in Mexico.*" Albert Rembao. 64 pp. New York: Friendship Press, 1942. \$0.25. each.

Churches following the interdenominational plan for study of Latin America are finding these compact little pamphlets admirably suited for their purpose. The booklets are made up most attractively with colorful covers, artistic type, abundant maps, charts, tables, and bibliographies. They come in the convenient *Reader's Digest* size and style.

The author of each of the respective pamphlets has been selected wisely. In each case he is either a native or a long-time resident of the region about which he writes. Taken as a whole, the writers display keen insight and understanding while dealing critically with the problems which confront Evangelical Christianity in the task of reaching a small but growing minority of people. Upon reading their accounts, one is made to feel the imperative and distinctive service which our churches must render our neighbors in the predominantly Catholic countries to the south, in the interests of the Kingdom and of humanity.

PERRY DICKINSON AVERY

TEACHING SERMONS

By W. K. Lowther Clarke. New York: Macmillan, 1942. 170 pp. \$1.25.

These very brief sermons, sixty-three in number, deal with the themes of the calendar of the Church of England. They are called

"teaching sermons," says the writer, because he has sought to teach rather than exhort. He achieves his purpose very well, at the same time making them easy reading.

Clarke does not hesitate to draw upon the latest New Testament scholarship in the exposition of a text, but the basis of his theology is avowedly creedal. In a sermon on the Incarnation he says: "It is important to remember that there is nothing wrong in choosing one's own interpretation of the faith before the Church has pronounced on the subject. For without bold pioneer thought we should be poor indeed. But when the Church has spoken it is presumptuous to reopen the question" (p. 15).

On the whole, however, these studies are fresh and sparkling and not at all dogmatic in spirit. Such a volume should be of special interest to ministers who are wondering if there is not value in a greater emphasis on the church year in the preaching program. Many topics are treated which do not find expression in some pulpits any time during the year or during five years.

GERALD E. MAGGART

CHRISTIAN BELIEF

By R. H. Malden. New York: Macmillan, 1942. 87 pp. \$0.90.

A Short Exposition of the Apostles' Creed is the subtitle of this little volume by the Dean of Wells. It represents, he states, the kind of teaching which he has been accustomed to giving school children and candidates for confirmation during the last thirty years. He uses the Apostles' Creed as the basis because it is the best known in England and is permitted in the schools by Parliament on the ground that it is not denominational.

In the opening chapter Dean Malden reviews the history of the three creeds, and in succeeding chapters he takes up the Apostles' Creed phrase by phrase. He does not believe that a supernatural birth is necessary to the Incarnation, although he doesn't wish to question the supernatural birth. Concerning the descent into hell, he observes that, obviously, we can know nothing of hell.

In addition to the documentary evidence of the Resurrection, he offers the church itself,

which he believes could not have lived for centuries upon a delusion. The Ascension he calls an "acted parable" symbolizing to the disciples that they must not expect to see Christ again.

The reader of this book who is not creedal-minded will find cause for rejoicing in his freedom, but he will also find some truths he has missed. Also for the sake of his ecumenicity, he should know this historic and widely used old Creed.

GERALD E. MAGGART

THE COURSE OF AMERICAN
DEMOCRATIC THOUGHT

By Ralph Henry Gabriel. New York: Ronald Press, 1940. xi+452 pp. \$4.00.

War represents the most complete form of social disorganization. Creativity takes place very frequently in times of social unrest and social change. Even before the outbreak of this present war there was a stirring of minds as if in preparation for new times.

Ralph Henry Gabriel, as early as 1940, presented to the public a history of social thought in America since 1815. In the present work he seeks to reconstruct the levels of thought and culture to explain "the evolution of the efforts of American people to solve the eternal problem of sustaining life." He says:

Since the dawn of human consciousness the individual man has faced two questions. As the race has grown older the queries have been more clearly stated and more elaborate answers have been suggested. The first of these questions is: What is the relation of the individual to the society of which he is a part? The second is: What is the relation of the individual to the mysterious and largely unknown cosmos in which he finds himself? These two questions cannot be dissociated. Out of the answer to the second come the theories as to the meaning and significance of human life. These latter hypotheses or beliefs have an intimate relation to the problem of the relation of the individual to society [p. v].

He describes the ways in which changing ideas are related to scientific knowledge and how this knowledge influences our conception of the relation of the individual to society.

The most crucial problem in the world from now on will be this relationship of the individual to society. This has always been the most

important problem both of the sociologist and of the student of religion; we are just now becoming conscious of it.

Beginning with the intellectual ferment in New England related to seventeenth-century Puritanism, eighteenth-century enlightenment, a radical transcendentalism (Unitarianism), and Evangelical Protestantism, Gabriel brings us down through the great ideas as presented by their exponents to let us get a sense of the struggles out of which some at least of our present-day thinking is taking place. He realizes how the ideas are only a part of a larger pattern of life. He seeks to give us the sense of the way in which work, family, school, church, government, war, industry, as well as statesmen, scientists, literary people, artists, reformers, prophets, preachers, and the common man all played their roles in the development of the relationships of the individual to society.

SAMUEL C. KINCHELOE

THE NEW BELIEF IN THE
COMMON MAN

By Carl J. Friedrich. Boston: Little, Brown, 1942. xiii+345 pp. \$3.00.

Carl J. Friedrich has made one of the clearest statements of the same difficult subject on which Dr. Gabriel has written, namely, the relationship of the individual to society. Friedrich takes the position that "belief in the common man is the core of the democratic creed," but shows that in reality it is "an extraordinary belief. . . . Few and far between are the occasions in the history of mankind when that belief has been held by many men" (p. 3). He says: "The belief in the common man crystallized and was proclaimed in the French and American Revolutions."

He traces the development of the idea and its manifestations in American life in the theories of government and in the practices in American life where illustrations may be found. Such difficult topics as popular sovereignty, power, church and state, independence of thought in the presence of propaganda, majority rule, the need for dissent, the sense of workmanship, the managerial function, planning and the common man, the élite, the cult of violence, the future citizen, the four freedoms, and

the educational and religious tasks in the preparation of world citizens are handled with directness and clarity. These basic problems are discussed with such simplicity that one even suspects that there is something wrong with the positions taken. They have in them "uncommon" common sense. These two volumes may well be read together—not that one may correct the other but that they may point the way to the new day of the common man.

SAMUEL C. KINCHELOE

WALTER RAUSCHENBUSCH

By D. R. Sharpe. (Introduction by Harry Emerson Fosdick.) New York: Macmillan, 1942. 464 pp. \$2.75.

It is not learning that saves the world, says Mr. Sharpe, "it is human personality surcharged with divinity." In this biography he re-creates such a personality. Walter Rauschenbusch, prophet and spiritual leader of social Christianity, lives again in these pages. Mr. Sharpe knew him intimately, first as his student, later as his secretary, devoted follower, and comrade. With meticulous thoroughness, as well as with affectionate care, he has combed the original sources—Rauschenbusch's letters, diaries, articles, books, and recorded conversations—with the result that he has produced an authoritative biography which leaves little else to be said.

He traces Rauschenbusch's descent from hardheaded and courageous Westphalian ancestors, describes his early home and school life in Rochester, New York, and in Germany, and lets us see and feel the influences that shaped the growing boy. We live with that boy through his academic days. Then we pack our old suitcase and go down with the young minister into that welter of sin and suffering called Hell's Kitchen. His religious and social struggles there deepened his sympathy with the poor and heavy-laden and sharpened his determination to devote his life to securing social justice for them. He conceived social justice as basic for the Kingdom of God, but the living spirit of that Kingdom was a profound mystical sense of personal fellowship

with God. That sense he developed through all the years that followed as minister, social worker, teacher, and writer on America's spiritual frontier. Out of this combination of social compassion and mysticism came his *Prayers of the Social Awakening, Christianity and the Social Crisis*, and *Christianizing the Social Order*.

In these days, when secular prophets of a new world order are putting their emphasis upon the economic and political cures of the ills of humanity, no voice could be more timely than that of this heroic and lonely pioneer who staked his life on his conviction that "unless the Lord build the house they labor in vain that build it."

FRED EASTMAN

PREXY AND SON

By Fred Eastman. Boston: Baker, 1942. 126 pp. \$0.75.

This play, written about a crisis in a liberal-arts college, makes fascinating reading at a moment when all liberal-arts colleges are facing temporary extinction. There are two plots here: one is the always moving depiction of the relationship between patient and loving parents and a wayward son; the other, a sharp struggle between two philosophies of education. James Patton, President of Midwest College, is attempting to find the money to keep the college going and at the same time interpret to students and faculty the meaning of education for life rather than for a living. His job would be less difficult were it not for the presence of Professor Carey of his own faculty, who argues brilliantly and almost successfully for an education emphasizing techniques and based upon state support.

The play has a hopeful conclusion, and, if this cannot yet be said for the drama that is now being enacted in our colleges, it may be at least partly because most of us have not yet seen the issues today as clearly defined as they are in Fred Eastman's play. It is my opinion that Dr. Eastman has correctly stated the seriousness of the challenge that now confronts our whole system of higher education.

RALPH DOUGLAS HYSLOP

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